Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

The following extracts are from a work recently published in England, entitled "Natural History of Enthusiasm," which we have seen favorably noticed in some of the religious journals. The Eclectic Review, from which we quote, speaks of it in terms of the highest praise, and, if the passages introduced in that, are specimens of the talents and spirit of the whole work, we should deem it well worthy of attention.

TRUE DEVOTION.

'The scripture models of devotion, far from encouraging vague and inarticulate contemplations, consist of such utterances of desire, or hope, or love, as seem to suppose the existence of correlative feelings, and of every *human* sympathy, in Him to whom they are addressed. And though reason and scripture assure us that He neither needs to be informed of our wants, nor waits to be moved by our supplications, yet will He be approached with the eloquence of importunate desire; and He demands, not only a sincere feeling of indigence and dependence, but an undissembled zeal and diligence in seeking the desired boons by persevering request. He is to be supplicated with arguments as one who needs to be swayed and moved, to be wrought upon and influenced; nor is any alternative offered to those who would present themselves at the throne of heavenly grace, or any exception made in favor of superior spirits, whose more elevated notions of the Divine perfections may render this accommodated style distasteful. As the Hearer of prayer stoops to listen, so also must the suppliant stoop from the heights of philosophical or meditative abstractions, and either come in genuine simplicity of petition, as a son to a father, or be utterly excluded from the friendship of his Maker.

'This scriptural system of devotion stands opposed then to all those false sublimities of an enthusiastic pietism which affect to lift man into a middle region between heaven and earth, ere he may think himself admitted to hold communion with God. While the inflated devotee is soaring into he knows not what vagueness of upper space, He whom "the heaven of heavens cannot contain," has come down, and with benign condescension, has placed Himself in the centre of the little circle of human ideas and affections. The man of imaginative, or of hyper-rational piety, is gone in contemplation where God is not; or where man shall never meet him: for "the high and lofty One that inhabiteth eternity, whose name is holy, and who dwelleth in the high and holy place," when He invites us to his friendship, holds the splendor of His natural perfections in abeyance, and proclaims, that "He dwells with the man who is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Thus does the piety taught in the scriptures make provision against the vain exaggerations of enthusiasm; and thus does it give free play to the affections of the heart; while whatever might stimulate the imagination is inveloped in the thickest covering of obscurity.'

In reference to the above sentiment the reviewer says, 'but there is an opposite error, into which those fall, who, while assuming the style and phrases of prayer, have no other object than to attain the immediate pleasures of excitement. "The devotee is not in truth a *petitioner;* for his prayers terminate in themselves."'

'This appetite for feverish agitations naturally prompts a quest of whatever is exorbitant in expression or sentiment, and as naturally inspires a dread of all those subjects of meditation which tend to abate the pulse of the moral system. If the language of humiliation is at all admitted into the enthusiast's devotions, it must be so pointed with extravagance, and so blown out with exaggerations, that it serves much more to tickle the fancy than to affect the heart: it is a burlesque of penitence, very proper to amuse a mind that is destitute of real contrition. That such artificial humiliations do not spring from the sorrow of repentance, is proved by their bringing with them no lowliness of temper. Genuine humility would shake the whole towering structure of this enthusiastic pietism; and, therefore, in the place of Christian humbleness of mind, there are cherished certain ineffable notions of self-annihilation and self-renunciation, and we know not what other attempts at metaphysical suicide. If you receive the enthusiast's description of himself, he has become, in his own esteem, by continued force of divine contemplation, infinitely less than an atom—a very negative quality—an incalculable fraction of positive entity: meanwhile, the whole of his deportment betrays the sensitiveness of a self-importance ample enough for a god.'

MORBID SENSIBILITY.

'Another case of religious enthusiasm,' says the reviewer, 'is one which requires to be stated with the greatest caution, and treated with the tenderest delicacy. It is that sort of "meliorated mysticism" which "consists in a solicitous dissection of the changing emotions of the religious life, and in a sickly sensitiveness which serves only to divert attention from what is important in practical virtue."'

'There are anatomists of piety who destroy all the freshness and vigor of faith and hope and charity, by immuring themselves, night and day, in the infected atmosphere of their own bosoms. Let a man of warm heart who is happily surrounded with the dear objects of the social affections, try the effect of of a parallel practice;—let him institute anxious scrutinies of his feelings towards those whom, hitherto, he has believed himself to regard with unfeigned love;—let him use in these inquiries all the fine distinctions of a casuist, and all the profound analyses of a metaphysician, and spend hours daily in pulling asunder every complex emotion of tenderness that has given grace to the domestic life; and, moreover, let him journalize these examinations, and note particularly, and with the scrupulosity of an accomptant, how much of the mass of his kindly sentiments he has ascertained to consist of genuine love, and how much was selfishness in disguise; and let him from time to time, solemnly resolve to be, in future, more disinterested and less hypocritical in his affection towards his family. What, at the end of a year, would be the result of such a process? What, but a wretched debility and dejection of the heart, and a strangeness and a sadness of the manners, and a suspension of the native expressions and ready offices of zealous affection? Meanwhile, the hesitations, and the musings, and the upbraidings of an introverted sensibiltty absorb the thoughts. Is it, then, reasonable to presume, that similar practices in religion can have a tendency to promote the healthful vigor of piety?

'By the constitution of the human mind, its emotions are strengthened in no other way than by exercise and utterance; nor does it appear that the religious emotions are exempted from this general law. The Divine Being is revealed to us in the scriptures as the proper and supreme object of reverence, of love, and of affectionate obedience; and the natural means of exercising and of expressing these feelings are placed before us, both in the offices of devotion, and in the duties of life;—just in the same way that the opportunities of enhancing the domestic affections are afforded in the constitution of social life. Why, then, should the Christian turn aside from the course of nature, and divert his feelings from their outgoings towards the supreme object of devotional sentiments, by instituting curious researches into the quality and quantity and composition of all his religious sensations? This spiritual hypochondriasis enfeebles at once the animal, the intellectual, and the moral life, and is usually found in conjunction with infirmity of judgment, infelicity of temper, and inconsistency of conduct.'

'If the heart be a dungeon of foul and vaporous poisons,—if it be "a cage of unclean birds,"—if "satyrs dance there,"—if the "cockatrice" there hatches her eggs of mischief,—let the vault of damp and dark impurity be thrown open to the purifying gales of heaven, and to the bright shining of the sun: so shall the hated occupants leave their haunts, and the noxious exhalations be exhausted, and the deathly chills be dispelled. He, surely, need not want light and warmth, who has the glories of heaven before him: let these glories be contemplated with constant and upward gaze, while the foot presses with energy the path of hope, and the hand is busied in every office of charity. The Christian who thus pursues his way, will rarely, if ever be annoyed by the spectres that haunt the regions of a saddened enthusiasm.'

DOCTRINAL.

OF SATISFACTION FOR SIN BY THE DEATH OF CHRIST.

You have been taught by divines, that if Christ be not God, he could not have made an *infinite satisfaction* for the sins of mankind. But, my brethren, where do you learn that the pardon of sin, in a finite creature, requires an infinite satisfaction; or, indeed, any satisfaction at all, besides repentance and reformation, on the part of a sinner? We read in the scriptures that we are 'justified freely by the grace of God;' but what free grace, or mercy, does there appear to have been in God, if Christ gave a full price for our justification, and bore the infinite weight of divine wrath on our account. We are commanded to 'forgive others, as we ourselves hope to be forgiven,' and to be 'merciful, as our Father, who is in heaven, is merciful.' But surely we are not thereby authorised to insist upon any atonement, or satisfaction, before we give up our resentment towards an offending and penitent brother. Indeed, how could it deserve the name of forgiveness if we did? If he only *repent*, we are commanded to *forgive* him.

You read in the scriptures that Christ died a 'sacrifice for our sins.' So he did, and a sacrifice it was of 'a sweet smelling savor to God.' To die, as Christ did, in the glorious cause of truth and virtue; to die, as he did, in order to show us an example of patiently suffering death for our religion, and the good of mankind, and in a firm hope of a resurrection to a future and eternal life; to die, as he did, in express attestation of his own divine mission, by his manifest resurrection from the dead, and as the fullest proof of that doctrine, by means of which sinners are continually reconciled unto God, was a noble sacrifice indeed. We also are commanded to 'present our bodies a living sacrifice.' And we are required to offer the 'sacrifice of praise to God continually.' But it is plain that all these are only figurative expressions, and used by way of comparison. Neither our *bodies*, nor our *prayers*, can be considered as *real* sacrifices; nor are we, therefore, obliged to suppose that Christ was a real sacrifice. And though we, like him, should be called actually to 'lay down our lives for our brethren,' which, in imitation of him, we are enjoined to be ready to do, we should be sacrifices only in the figurative sense of the word.

It is true, that no man who is a sinner (and all men have sinned) can be 'justified by his works.' We all stand in need of, and must have recourse to, *free grace* and *mercy*; but it is a great dishonor to God to suppose that this mercy and grace takes its rise from any thing but his own essential goodness; and that he is not *of himself*, and independent of all foreign considerations whatever, what he solemnly declared himself to Moses, at the time of the giving of the law, to be, namely, 'a God merciful and gracious, long suffering, abundant in goodness and in truth.' Or that he requires any other sacrifices, 'than the sacrifices of a broken spirit, and a contrite heart, which he will never despise.'

Can we wish for a more distinct and perfect representation of the manner in which God forgives the sins of his offspring of mankind, than our Saviour has exhibited to us in that most excellent parable of the prodigal son; in which the good father no sooner sees his child, who had abandoned him, and wasted his substance in riotous living, returning to him and to his duty; but without waiting for any atonement or propitiation, even 'while he was yet a great way off, he ran to him, fell upon his neck, and kissed him. The same representation we see in the parable of the creditor, who freely forgave his servant, because he humbly *desired* him. Let us not then, my brethren, deprive the ever blessed God of the most glorious and honorable of all his attributes, and leave him nothing but *justice*, or rather *vengeance*, which is expressly said to be 'his strange work.'

It is impossible to reconcile the doctrine of the satisfaction for sin by the death of Christ, with the doctrine of *free grace*, which according to the uniform tenor of the scriptures is so fully displayed in the pardon of sin, and the justification of sinners. When, therefore, the apostle Paul says, 'that we are justified freely by the grace of God, through the redemption that is in Christ Jesus, the latter clause must be interpreted in such a manner as to make it consistent with the former; and it is far from requiring any force or straining of the text to do it. For it is only necessary to suppose that our *redemption* (or, as the word properly signifies, and is indeed frequently rendered by our translators, our *deliverance*) from the power of sin, i. e. our repentance and reformation, without which there is no promise of pardon, is effected by the gospel of Jesus Christ, who came 'to call sinners to repentance;' but still God is to be considered as the *giver*, and not the *receiver*, with respect to our redemption; for we read that 'he spared not his own son, but gave him up for us all.'

To say that God the Father provided an atonement for his own offended justice is, in fact, to give up the doctrine. If a person owe me a sum of money, and I choose to have the debt discharged, is it not the same thing, whether I remit the debt at once, or supply another person with money wherewith to pay me in the debtor's name? If satisfaction be made to any purpose, it must be in some manner, in which the offender may be a sufferer, and the offended person a gainer; but it can never be reconciled to equity, or answer any good purpose whatever, to make the innocent suffer the punishment of the guilty. If, as Abraham says, it be 'far from God to slay the righteous with the wicked, and that the righteous should be as the wicked,' much farther must it be from him to slay the righteous *instead* of the wicked.

I wish the zealous advocates for this doctrine would consider, that if it be necessary, in the nature of things, that the justice of God be satisfied before any sin can be pardoned, and Christ be God as well as the Father, whether the justice of Christ ought not to have been satisfied in the first place. If so, what other infinite being has made satisfaction to him? But if the divine nature of the son required no satisfaction, why should the divine nature of the Father require any?

If it had been inconsistent with the divine justice to pardon sin upon repentance only, without some farther satisfaction, we might have expected to have found it *expressly said to be so* in the scriptures; but no such declaration can be produced either from the Old or the New Testament. All that can be pretended is, that it may be *inferred* from it. Though good works are recommended to us in the strongest manner, it is never with any salvo or caution, as if they were not *of themselves* acceptable to God. The declarations of the divine mercy to the penitent are all absolute, without the most distant hint of their having a reference to any *consideration* on which they are made. 'Thou, Lord, art good, and ready to forgive.' 'To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.' When David and other penitents confess their sins, and entreat for pardon, they refer themselves to the divine mercy only, without seeming to have the least idea of any thing farther. 'Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me, for thy goodness sake, O Lord.'

It is particularly remarkable, that when sacrifices under the law are expressly said not to be sufficient for the pardon of sin, we are never referred to any *more availing sacrifice;* but to good works only. 'Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of the Lord are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise.' If any of the Jews had had the least notion of the necessity of any atonement for the sins of mankind, they could not but have expected a *suffering Messiah;* and yet it is plain that the very best of them had no such idea. And though our saviour frequently explains the reason of his coming, and the necessity of his suffering, it is never on any such account. If he had done it any where, it might have been expected in those discourses by which he endeavored to reconcile his disciples to his death, in his solemn prayer before his sufferings, at the time of his agony in the garden, or when he was upon the cross; yet nothing of this kind drops from him on any of these occasions.

When our Lord describes the proceedings of the day of judgment, he doth not represent the righteous as referring themselves to the sufferings or merit of their judge for their justification; and the judge himself expressly grounds it on their good works only. Though Peter, in his discourse to the Jews on the day of pentecost, speaks of their sin in murdering Christ as of a hemous nature, he says not a word of the necessity of any atonement, or that an ample satisfaction had just been made, by means of their very wickedness. How would a modern divine have harangued upon the occasion, and what advantage might he have taken of the cry of the Jews; 'his blood be upon us, and upon our children?' But Peter only exhorts to repentance, and speaks of the death of Christ as an event that took place according to the fore knowledge of God.

All the discourses of Paul upon various occasions in the book of Acts are entirely moral. In his celebrated speech at Athens, he only urges his hearers to repentance, from the consideration of a future judgment. He says not a word of what is now called the true gospel of Jesus Christ. In short, it is only from the literal interpretation of a few figurative expressions in the scriptures that this doctrine of *satisfaction*, as well as that of *transubstantiation*, has been derived; and it is certainly a doctrine highly injurious to God: and if we, who are commanded to imitate God, should act upon the maxims of it, it would be subversive of the most amiable part of virtue in men. We should be implacable and unmerciful, insisting upon the uttermost farthing. *Priestley.*

BIOGRAPHICAL.

MRS. HANNAH LINDSEY.

The following memoir of a most estimable lady, written by her intimate friend, Mrs. Newcome Cappe, shortly after her death, has not, we believe, found its way into any of our prints, and may be interesting and instructive to our readers. Mrs. Lindsey was the wife of the Rev. Theophilus Lindsey, the history of whose faithful ministry and conscientious sacrifices to his religious convictions has been often repeated, and may be found in our pages. In Mrs. Lindsey, as will be here seen, he found a most efficient counsellor and assistant in all his trials: and her domestic virtues equally exemplary with her religious zeal and fortitude are well delineated in the following sketch. Her biographer, Mrs. Cappe, was herself distinguished by congenial virtues—and knew well how to honor, as well as to exhibit, those private graces, which beyond the most splendid literary fame, or the most dazzling accomplishments constitute the true glory and loveliness of woman.

I wish I were more equal to the task allotted me, of giving, to such of your readers as it may interest, some idea of the character of my late highly valued friend, Mrs. Lindsey, of Essex street. Frequent personal intercourse in the early part of life, added to a confidential correspondence for more than half a century, may be supposed to have supplied ample materials, and in fact it has supplied them. My diffidence arises, not from any defect of this sort, but from the difficulty of selecting from the long series of past events that crowd upon my recollection, a few of the most striking, and of compressing the relation to be given of them within the compass that can be allowed in the Monthly Repository. It would be easy for me to descant upon her talents and her virtues; the activity, ability and zeal, with which she unweariedly pursued whatever might promote the general cause of scriptural truth and virtue, increase the happiness, or alleviate the distress of suffering individuals. But indiscriminate panegyric is not my object; far would she herself have been from desiring it; 'Pray for me,' was her constant language, 'that the many failings and defects of a too irritable nervous system, may finally be subdued and corrected.'

Mrs. Lindsey's father, Mr. Elsworth, of Richmond, in Yorkshire, died in early life, leaving a widow and two daughters; Hannah, the elder of whom, and the subject of this memoir, was born in August, 1740. Elizabeth, the younger, a most lovely, amiable girl, died at the age of thirteen years, and being two years younger than her sister, and nearer my own age, she was my beloved and favorite companion, and I well remember her death at this moment, as my deepest and earliest affliction. Whilst her children were yet young, Mrs. Elsworth married the late very eminent Archdeacon Blackburne, the near neighbor and friend of my father, who was Mr. Lindsey's predecessor in the living of Catterick. Hence our early connexion, and hence also, probably in consequence of this marriage, those early associations were formed in the originally superior mind of Miss Elsworth, which powerfully tended to its expansion and vigor, and to fit her for the important station in after life, she was destined so eminently to fill. As it is edifying, where it can be done, to trace the several minute circumstances which lead, in their consequences, to events most important to the individual and to others in various ways connected; proving to demonstration that nothing happens by chance, and thus to obtain a transient glimpse of that more glorious developement of divine wisdom and goodness which will be displayed when the great volume of Providence shall be more clearly unfolded; I shall mention the following apparently trifling anecdote.

There lived in the neighborhood of Catterick, a very excellent old lady, who had originally been the companion and humble friend of the eminently pious Lady Betty Hastings, formerly well known in a large and extensive neighborhood in the West Riding of this county, for her numerous charities, and whose younger sister, Lady Anne Hastings, was Mr. Lindsey's earliest patroness. He was on a visit at her house where my mother accidentally met him. He had read with great interest some of the Archdeacon's celebrated publications, and finding my mother was acquainted with the family, asked her many questions respecting it; and she happened incidentally to mention among other particulars, that Mrs. Blackburne had a daughter by a former marriage of uncommon talents. The thought immediately struck Mr. Lindsey, as he afterward told my mother, that a young person so endowed and so educated, would be a most desirable companion for life; he did not, however, at that time make any acquaintance in the Archdeacon's family, but went soon after to reside in Dorsetshire, on a living given him by the late Lord Huntington. He corresponded, after this, for some time, with the Rev. Daniel Watson, who was warmly patronised by the late Bishop Law, and had afterwards the living of Middleton Tyas, in Yorkshire. Mr. Watson, in one of his letters, speaking of a visit he had lately made at Richmond, happened to mention Miss Elsworth as possessing uncommon talents; and this little circumstance confirming the prejuprejudice in her favor made upon his mind by the accidental conversation already mentioned some years before, he wrote immediately to inquire of Mr. Watson, (who was at that time the tutor of my brother, and resident in our family,) if he knew whether the young lady was disengaged, and in consequence of Mr. Watson's reply, Mr. Lindsey came to Richmond; and on a second visit, in the latter end of that summer, on the 29th of September, 1760, the marriage took place, Mrs. L. having just completed her 20th year. How little was it then foreseen that a sense of duty would at length compel Mr. Lindsey to make a sacrifice, which not only required his own utmost fortitude, but the aid and assistance likewise of such a coadjutor!

They continued to reside in Dorsetshire, until the death of my father, three years afterwards; when Mr. Lindsey obtained an exchange of the living he then possessed, for that of Catterick; not with any view to greater emolument, but solely from the desire of being nearer Richmond.

At Catterick, in the following year, I had the happiness of being first introduced to Mr. Lindsey. Residing with my mother at that time in the neighborhood, I was invited by my old friend to spend a few days with them, and never can I forget the impression made upon my mind, by their conversation, their plan of life, the habits of self denial it included, the great objects they had constantly in view, and the admirable means they adopted to secure the attainment of them. This was probably the more striking, from the circumstance of my having been for some time, after the death of my father, in the family of some distant relations of my mother's, who lived in great splendor, but whose characters were in every respect the very reverse of those I was now contemplating. How often was I not ready in secret to exclaim, with the widowed daughter of Naomi, 'Where ye live, there would I live; your God shall be my God; where ye die, there would I die; and there also would I be buried.'

In Mr. Lindsey were united the most amiable temper, the most unaffected humility, thinking nothing of himself and his own various attainments; the most ardent piety, and unbounded generosity and benevolence: qualities which were rendered still more attractive by his having been early introduced, immediately on his leaving college, to the most cultivated and highly polished society of that day, in the family of the Duke of Somerset; possessing as he did the rare tal-

ent of extracting the pure gold without any mixture of the base alloy of pride, ambition, self-indulgence, or the vain love of pomp and grandeur. A train of adverse circumstances together with his great generosity to an only sister, had deprived Mr. Lindsey of his paternal patrimony. At that time, therefore, they had little more than the produce of the living, about £300 per annum, with the addition of a comfortable house and garden, in a cheerful airy situation, without rent or taxes. Here then, the strict economy of both, and the extraordinary talents of my friend in her domestic arrangements, were qualities of first importance. During the remaining nine years that they continued at Catterick, I was their frequent and highly privileged visitor. Mrs. Lindsey had an apothecary's shop; a good assortment of medical books and considerable acuteness in the discrimination of disease; to the poor, therefore, she was a skilful physician, not only supplying and preparing medicines for their relief, but generally administering them in person; and I remember when frequently, witnessing as I did, her extraordinary success, I was wont to exclaim, 'How should I exult if I had your knowledge and could thus apply it,' she would calmly answer, 'Exult, you would have no reason; do you not think that if it were the will of God these poor persons should recover, he could easily have employed other means of equal efficacy, without my feeble agency?'

They established a sort of Sunday School; the children of the poor, and some of the farmers' servants were divided into classes, and had such religious instruction imparted to them, on the Sunday afternoon and evening, as was deemed suitable to their respective ages and attainments, Mrs. L. taking the younger, and Mr. L. the elder classes. They were rewarded, according to their proficiency, with Testaments, Bibles, Prayer Books, Pilgrim's Progress, the Life of God in the Soul of Man, and many other religious books, wholly at the expence of their patron and patroness. But these were not the only instances of their bounty. Not a case of individual distress occurred which they did not endeavor to alleviate, if they could not wholly relieve. Will it be inquired, how charities so extensive could be accomplished with resources so extremely limited? I would reply, that the habitual self-denial of the shepherd of the flock, who desired nothing for himself but the simplest fare, aided by their keeping very early hours, seeing little company, and the admirable family arrangements of Mrs. L. whose two domestics, (one man and one maid,) moved as it were by clock work; aided further by her own personal activity and domestic knowledge, not only supplied the power of doing all this, but the house, the garden, the adjoining premises and churchyard, which my father had previously planted with ornamental trees, and adorned with woodbines, laburnums, roses and jessamines, were kept with such perfect neatness that the whole appearance was that of cheerfulness and comfort, approaching somewhat to taste and elegance. The late Mr. Mason, so highly appreciated as a poet, and who had been an intimate college companion of Mr. Lindsey's, on making them a visit was much struck with this, and was disposed to celebrate my friend as a perfect model for the wife of a country clergyman.

But this was not the field, admirable as were her labors in it, where the singular talents of Mrs. Lindsey, and her strict adherence to principle, were most conspicuous. Far from ever urging her exemplary husband to accept of the splendid offers of great church preferment, which were made to him from time to time by the Northumberland and Huntington familes, one of which offers in particular, would have led immediately to an Irish bishoprick, she entered fully into the views which compelled his refusal: and which on his recovery from a violent rheumatic fever, in which he had continued twenty successive nights without sleep, and in which she had nursed him with an activity and judgment pecularly her own, he said to her, that one thing only had disturbed his mind, the delinquency, as he deemed it, of continuing to minister in a church so far removed from gospel simplicity—'Then relinquish it,' was her noble reply; 'our wants are not many, and, in some way or other, the providence of God will enable us to supply them.' At that time or soon after, the resolution of retiring from the church was taken, although it was not put in execution till nearly two years after, owing to some peculiar circumstances, which this is not the place to detail.

CHRISTIAN REGISTER.

BOSTON, AUGUST 15, 1829.

WHAT DO UNITARIANS BELIEVE ?

We have placed this question at the head of our article, not with the design of proposing a creed to the acceptance of our brethren, who have an equal right with ourselves, to judge respecting the truth; but to notice the common error of attributing to Unitarians as a body, opinions which belong only to men as individuals. What do Unitarians believe; is a question, which we regret to hear, often asked, with every symptom of a captious disposition. It is answered by referring to the most offensive features in the belief of individuals, who have been called by that name.

Now this practice—however much it may promote the interests of a sect, which assumes infallibility and aims at universal predominance—is utterly at war with truth and justice. For the very distinction of Unitarians, as a separate body of Christians, is the paramount importance which they attach to private judgment, and the ground which they thus present for diversity of opinion. It is no manner of reason that all the Unitarians in the world, or in any particular community, believe in a certain point, because some of their number believe it; or even, because it has been warmly defended by some distinguished man. He may not have been able to convince his brethren, that his own views of the subject are correct.

Yet nothing is more erroneous, than the attempt to 'put down' Unitarianism, by this unwarrantable proceeding. We have witnessed it, we think rather more of late than usual. The leading journals, from which nothing surprises us, abound in the use of this artifice, and perhaps, succeed with it in 'beguiling unstable souls.' In conversation, too, with ignorant persons, and even with some, whom we should expect to be better informed, we constantly meet with this error of putting a part for the whole. In a late number of a magazine, published by the Swedenborgians,—a work, which notwithstanding its mysticism and to us unintelligible theology, we have sometimes read with pleasure, for the kindliness of feeling which pervades its pages,—we observed an instance of this mistake, in an article headed 'Unitarian Views of Scripture.' We allude to this in particular, because we cannot believe that the writers, in that work, would be guilty of intentional misrepresentation and unfairness. Not that there is any thing in the reasonings and conclusions of the reviewer upon whom they comment, which we do not approve; for we think that his arguments need only to be understood in order to convince those who value the union of reason and religion, that his views are both important and true, but we oppose from beginning to end, the whole system of attributing the opinions of an individual to an independent Christian community. It makes no difference in the case, if the opinions be interesting in themselves, and ably defended by their supporter. It is the principles which we speak against; we refer to particular instances, merely as illustrations. We wish to have it known, that to quote the opinions of a writer in a public journal, devoted to religious and philosophical examination, as an expression of the general belief among Unitarians, is as unfair and unjust as it would be to take the opinions of any theological writer, calling himself Christian, as the measure of faith for the whole Christian world.

The truth is, and it ought to be understood, Unitarians as a body, have no specific set of opinions, to which every individual subscribes. The mere fact of rejecting the Trinity, gives one a claim to the title Unitarian; and under that appellation, are included sentiments and views, of every variety, that can be supposed to arise in the progress of free, unfettered thought and inquiry. We rejoice in this, as a most honorable characteristic of the Unitarian body. The man who should attempt to set up the bed of Procrustes among us, would be laughed to scorn. We will not hear of any man's having dominion over our faith. We will not be in bondage to any system-maker or proposer of new things; no, not for an hour. We feel too deeply our own personal responsibleness, not to see with our own eyes, hear with our own ears, and believe with our own minds.

We are, accordingly, ready to listen to any argument, that seems to us calculated to elicit truth. Our brethren think, write and speak, from their own convictions and are responsible only to themselves and to their Judge. We disclaim any thing like authority over another's mind. We hold that no speculative opinion, which is disputed among Christians, is essential to salvation. Every single individual must, therefore, think and judge for himself; and let none presume to call in question his liberty; and let none attribute his opinions, to his brethren.

We, perhaps, have said nothing, which is not well known. We certainly have attempted to say nothing, which has not been repeated a thousand times. But we are willing to give utterance to the veriest common-places, if by so doing, we can hold up the iniquity of charging a large body of Christians with the speculations of an individual, to the indignant displeasure which it deserves.

REVIVALS OF RELIGION.

It has always been said that seasons of uncommon excitement, technically called revivals of religion, are followed by seasons of uncommon indifference. The truth of this assertion has been amply confirmed by the recent confessions of our orthodox brethren; and that, in a manner, which we should hope might teach them a lesson of wisdom.

We allude to the subject, at this time, merely to express the strength of our convictions, with regard to the efficacy of that mode of presenting religion and laboring for its revival, which we have always defended. Whatever may be the spiritual condition of the Unitarian churches in our community, we are confident that there has been no lamentable defection, within the last few years. An increased zeal has been awakened during that time, and so far as we have been able to observe, it has been growing brighter and brighter to the present day. We have seen, it is true, no sudden flashes of a flaming piety; but then, we have not been called to witness its decay, almost as soon as it was kindled. We have not attempted to record a long catalogue of persons, who were the subjects of a hopeful conversion; but then, we have not been obliged to write the disappointment of our hopes against a considerable number of the names.

We do believe that a revival of religion is going on among us. We believe there is an unwonted interest in the subject, throughout the Christian world. But we expect not, we wish not the imposing, but transitory triumphs, with which many identify the progress of Christianity. We see the evidences of the coming of Christ's kingdom, in the vigorous efforts that are made to 'fill up the valleys and to level the mountains, and to take away the stumbling blocks,' from the paths of God's people. We see its approach in the preparation of that way, which was predicted of old, as the 'highway of holiness, and so plain, that a wayfaring man need not err therein.' We hear the voice, which precedes its triumph, from the increasing number of Christians who love one another, announcing 'Peace on earth and good will to men.'

We have then no sympathy with those who lament that religion is losing ground, because the temporary and local excitements, which they fondly welcomed, have been suddenly checked. We have different views of the Providence of our heavenly Father; and while we regard the commotions, which now agitate the community, as necessary as the fleeting clouds, which usher in the brightness of the morning, we are as confident of the ultimate prevalence of pure religion, as we are of the rising of the Sun.

NEW CHURCHES.

We insert this day a communication, on the subject of an application for assistance in the erection of a church in Meadville, for the worship of a Unitarian society lately formed there. We have no wish to throw any discouragement on this application, but on the contrary wish it may be met, with the ready and liberal aid of all whose means permit, and whose feelings and views prompt them, to bestow it. Yet as this is one of several similar applications, which have been, and may be, expected to be made; each of which is urged as having claims of peculiar importance; we embrace the opportunity it offers, to express our views and feelings, and those which we believe to be prevalent in this city, regarding such aid, in the desire that our Christian brethren through the country, wherever this paper may reach, who may have imbibed our views of religion, may be apprised of them, and be able to calculate on the degree and kind of support, which may be expected from this quarter.

We have no hesitation in saying, that we look with great pleasure on the rise of Unitarian societies, in places where the doctrines of Calvinism have hitherto held entire dominion. These are events which might be expected from the advanced state of religious knowledge, and the gradual emancipation of human opinion; and in view of the rooted prejudices which must be overcome, and the difficulties which must be struggled with, we perceive in these infant establishments, an assurance, both of the validity of our principles, and the real progress of the intellect which appreciates them. From the moment that the subjects of these new born convictions, are met by a sympathy in any considerable number of congenial minds, and begin to develope their views to others, they find themselves called to encounter the hostility of more antiquated and intolerant systems; and being in their incipient condition but little prepared for such a conflict, naturally look for sympathy, counsel, and support, to places where the blessings of a purified faith have been longer enjoyed, and its principles more maturely comprehended. It is also natural, that they should endeavor to fortify the new position they have taken, not only by strengthening among themselves the bonds of spiritual affection, which will enable them to oppose the formidable assaults they receive from without; but, by external and visible means of concentration, of which the erection of suitable edifices, which shall attract and collect their scattered members, afford better accommodation for united worship, and present an imposing appearance, form an important part.

These embarrassments, desires and exertions, wherever they are known to us, we believe are fully understood in this community; and we express a sentiment which we derive from extensive personal observation, when we say, that a lively sensibility exists to these struggles of new formed liberal societies. A strong disposition prevails, and we trust will always be found, to lend a helping hand, wherever we can extend it; and if this disposition is not manifested, by such beneficent acts, as will effectually promote the designs of those who solicit them, we beg our remote, and newly acquired brethren in the faith, to be assured, that there exist impediments to the exercise of this liberality of which they, who from a distance view us only as a great, prosperous and unmolested fraternity, have little knowledge. Of the desirableness of giving them efficient aid, there exists but one opinion among liberal Christians: of the expediency, the mode, and the ability, a great diversity.

In the first place, it must be remarked, as it may not be understood by those who are new in the Unitarian faith, (as it generally is not by its adversaries,) that it is peculiarly free—that there is no organization, as in other systems, by which a unity of opinion, or direction of benevolence is attempted. In all solicitations for religious purposes, nothing more than recommendation, can be presented; and these are not made under such authority, as will render them influential.—In determining his pecuniary bestowments, as well as in forming his religious tenets, every individual thinks and acts for himself. Now although this may not be a fatal obstacle to the success of extensive solicitations, for very peculiar and imposing objects, its unfavorableness to the continued supply of repeated demands of minor importance, however approved, will be easily perceived on reflection.

In the next place, the actual burthens for religious purposes on the Unitarians of this region, are much greater than could be conceived by persons at a distance. Not only are the appropriations for religious worship among ourselves necessarily large, but the task of maintaining our various charities, including missions, the religious instruction of the poor, the dispersion of liberal tracts, &c. &c., falls almost exclusively upon this vicinity; and in the religious and benevolent operations conducted jointly with Orthodox Christians, such as the diffusion of the scriptures, of the principles of peace, and of physical comforts to the poor, liberal Christians here participate to a very considerable extent.

From our observation of the results of the exertions which have frequently heretofore been made for the erection of edifices for public worship, we are lead to the belief that such erections have often been premature, and that the early adoption of such a measure, is generally inexpedient in a new and scattered society. Many liberal Christians are of opinion, that the advancement of liberal principles, and the growth and harmony of infant liberal societies, can be better promoted, at first by employing the means of the society to support regular worship in any unexpensive building they can procure for the purpose, than by the sudden erection of a church; since such a measure is liable to be followed by discouraging and perhaps fatal embarrassments. Such an opinion, whether correct or not, being sincere, must operate as a bar to any vigorous exertions in behalf of such projects.

Had we space, we might add much to this enumeration of obstacles to the success of applications of this nature, arising from our condition and circumstancs. We repeat, that our object is not to discourage aid, but to check expectation; and the result of the observations we have made, is, a recommendation to our Unitarian brethren springing up through the country, to content themselves as long as possible, with the means of concert and public worship which they may possess within themselves, and refrain from attempts to give their societies a more consolidated and respectable appearance, by the erection of churches, in confident reliance on the opulence and liberality existing here; until their means and numbers have become such as to ensure their success, without a very large addition from foreign aid. For, though they may be assured that our prayers and good wishes are with them, the means at our disposal, for the gratification of those wishes, are far more inadequate than they may apprehend.

THE INDIANS.

We know nothing of the editor of the Savannah Republican, except what we learn from the following editorial remarks in a late number of his paper. It is indeed what we are grieved to learn of any man connected with the press of this country.

It is reported that the Indians have unanimously resolved that in case attempts are made to dispossess them of their lands by force, they will resist unto death. In reference to this the Savannah Republican says:—

'If these misguided and infatuated beings should carry their threats into effect—if one drop of our citizens' blood be shed by them, or the committal of any outrages on their part, on the lives and property of our defenceless frontier people—then is their fate sealed. A war of extermination by the whites, must and will take place, and they will be driven at the point of the bayonet into the Mississippi. Despatches, it is said have been forwarded to the President of the United States, who will act, no doubt, with promptness and energy on the occasion. His opinions are already known to the Indians, and go they must.'

Who can look but with mingled compassion and indignation on such a paragraph as this? Why may not their rights, and especially their pleasant homes, be as dear to the Indians, as were those of our fathers in the days of the Revolution? And where is the consistency or the justice of driving them at the point of the bayonet into the Mississippi, for merely defending as our fathers did when attacked, all that is dear to them? If such editors have no regard for their own reputation, as men of common humanity and justice, at least let them have some regard to the honor of our common country.

CRITICAL NOTICES.

THOUGHTS ON DOMESTIC EDUCATION, *the result of Experience. By* A MOTHER, *author of* '*Always Happy*,' '*Hints on the Sources of Happiness*,' *&c.* Boston: Carter & Hendee, 1829. pp. 254.

There are few subjects, on which it is so easy to build fine theories, and so difficult to show them in practice, as the great subject of education. Notwithstanding all that has been said upon it, much remains to be said; and while every thing is doing, as successive families and young generations advance, every thing remains to be done. Every new child, of even the most numerous progeny, requires a new beginning; and with the endless diversities in intellectual and moral qualities, of faculties, tempers, and tendencies which so soon develope themselves, may need, as every wise mother will perceive, a different management.

The book before us is one of the many efforts, which have been made in aid of this arduous and delicate work. And in addition to the claims, which an intelligent and benevolent spirit may urge, it claims the authority of experience; and professes to give the results of maternal observation, collected amidst a family of children, through a course of twenty years.

There can be no doubt, that upon subjects of this class especially, the results of experience are to be received with deference; and are most likely to be the suggestions of wisdom. But it must also be remembered, that what is dignified with the name of *experience* may be something else than wisdom. It may prove only the *repetition of practical errors;* the cherishing of a fanciful theory, or a stubborn adherence to early prejudices. We remember with satisfaction the remarks of an eminent physician on the fallacious use of this word as applied to his own profession; and the groundless reliance, sometimes reposed in what is called the experience of an aged practitioner; which, as he well illustrated, may turn out to be a mere succession of mistakes. It is perfectly obvious, that he, who begins wrong, and continues to do so, can benefit us only in the way of warning: and the parent, or the instructer, who has consecrated a whole life to children, may, after all, be able to teach us, only by their failures, of what is to be avoided, rather than of what is to be pursued

We do not apply these remarks to the work before us: which offers much, that is judicious and valuable on the subject it treats. We only advert, in passing, to the general truth, that the value of all experience must depend on its nature; and that, 'though days may speak,' yet, that time, of itself, and even large experiment do not necessarily give wisdom.

The writer of this little work is already known by several useful and entertaining books for the benefit of children; of which 'Always Happy,' and 'Hints on the sources of Happiness,' have obtained general approbation. Her 'Thoughts' on the subject before us are particularly directed to '*Domestic Education*;' and have therefore less application to our own condition and society, than to that of England, for which it was especially designed, where private instruction, and the office of the domestic tutor or governess, are essential parts in the establishments of families of rank. In this country, this system, to any great extent, would be neither desirable nor wise. It does not comport with the nature of our institutions; nor is it likely to exert the best influence on the minds of children. We have not limits or leisure to enter here upon the question, so often discussed, of the comparative benefits of public or private education. But it seems evident, that whatever may be the condition or the resources of parents, among us, the instruction of children at schools, where they meet their fellows, and can compare their strength, and quicken each other's faculties, and learn something of the little trials and disappointments of life—is greatly to be preferred to instruction at home. The notions of self-importance, which readily sprung up in the minds even of very young children, from finding themselves separated from others, and made the objects of special care; with a spirit of exclusiveness or reserve degenerating, as they grow up, to haughtiness and contempt, and followed, in a just retribution by general dislike,—are among the dangers, as we have seen, of a retired education. Happily, in our community, there are few who prefer it; and the number and variety of our schools, notwithstanding a large scope for improvement, furnish ample means for instruction to all, of whatever condition or prospects.

But though this work was written with a special reference to domestic education, it abounds with excellent reflexions, and suggests valuable hints on the subject at large. Both for the various studies of children, from the elementary to the most advanced; for the moral qualities to be cherished and the faults, from which they are most carefully to be protected, the anxious parent or friend may gather here much to direct or assist their own views; and particularly the author's chapter on 'Truth,'—the longest as it is also the best in the volume,—we recommend to the perusal of all, who can persuade themselves that deception, in any of its forms or degrees, is lawful or expedient, in the management of children.

For ourselves, we have not much faith in elaborate or ingenious 'Systems of Education.' We sometimes hear them extolled most by those, who have the least success in applying them; and we think, that a good mother, of common sense and religious principle, with the New Testament in her hand, and the love of God and of her children in her heart, will generally find for herself the way to govern them. But all sensible works of this class are valuable helps. They furnish subjects for reflexion, if they do not always prescribe the most effectual rules. And we hope that this volume with the 'Hints for the improvement of Nursery Discipline,' an excellent little treatise, which has also been republished among us, may be widely circulated.

ELEMENTS OF TECHNOLOGY, *taken chiefly from a course of Lectures delivered at Cambridge, on the application of the Sciences to the useful Arts.—By* JACOB BIGELOW, M. D. *Professor of Materia Medica, and late Rumford Professor in Harvard University, &c. &c.* Boston: Hilliard, Gray, Little, & Wilkins. 1829. 8vo. pp. 507, plates XXII.

Those who have had the pleasure of hearing Dr. Bigelow's Lectures, will be glad to see this volume. Our readers will receive a correct idea of the design and object of the work from the following extract from the author's advertisement.

'There has probably never been an age in which the practical applications of science have employed so large a portion of the talent and enterprise of the community, as in the present; nor one in which their cultivation has yielded such abundant rewards. And it is not the least of the distinctions of our own country, to have contributed to the advancement of this branch of improvement, by many splendid instances of inventive genius, and successful perseverance.

'The importance of the subject, and the prevailing interest which exists in regard to the arts and their practical influences, appear to me to have created a want, not yet provided for in our courses of elementary instruction. Information on these subjects is scattered through the larger works on mechanics, on chemistry, mineralogy, engineering, architecture, domestic economy, the fine arts, &c. So that it rarely happens that a student in any of our colleges, gathers information enough to understand the common technical terms, which he meets with in a modern book of travels or periodical work. It is only by making the elements of the arts themselves, subjects of direct attention, that this deficiency is likely to be supplied.

'To embody, as far as possible, the various topics which belong to such an undertaking, I have adopted the general name of Technology, a word sufficiently expressive, which is found in some of the older dictionaries, and is beginning to be revived in the literature of practical men of the present day. Under this title it is attempted to include such an account as the limits of the volume permit, of the principles, processes, and nomenclatures of the more conspicuous arts, particularly those which involve applications of science, and which may be considered useful, by promoting the benefit of society, together with the emolument of those who pursue them.'

Among the subjects of which the author treats, are, writing, printing, designing and painting, engraving and lithography, sculpture, modelling and casting, architecture, heating and ventilation locomotion, illumination, elements of machinery moving forces used in the arts, horology, metallurgy, arts of combining flexible fibres, and several others.

Dr. Bigelow's reputation as an author is so well established by his former publications, that it is scarcely necessary to say that this volume appears to be prepared with great diligence and accuracy. It comprises a large amount of useful information, which cannot, that we are aware of, be procured elsewhere in a form so convenient for general use. It is not intended to make adepts in any of the arts, but gives clear and definite ideas on a great variety of subjects, which it will be constantly found agreeable and convenient to have acquired. The articles which we have examined, for we have not had time to go through the volume, are written in a clear, neat, and flowing style, which conveys at once to the reader an exact impression of the writer's meaning. The author is careful to give an account of the most recent improvements in the arts; and the historical sketches which he presents though necessarily brief, are highly interesting. The plan which he adopts of giving at the end of each chapter a list of works, on the subjects on which it treats, will be found very useful.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHURCH IN MEADVILLE.

MR. REED,—The ministers of most of the Unitarian societies in this vicinity have received a circular letter from the Unitarian society in Meadville, Penn. requesting pecuniary aid towards building a house of public worship in that place. On this subject I wish to say a few words. The society in Meadville is the only one formed on our principles in the western country; and from the situation and rapid growth of the town, is one that promises to be extensively useful in propagating liberal sentiments through those regions. It has been established chiefly, or rather, wholly by the zeal and intelligence of the gentleman, whose name is first annexed to the above mentioned circular. His exertions in the good cause have been unwearied; and now that a society has been formed, which, though comparatively poor, is composed of active and zealous individuals, who are anxious to procure the means of regular religious worship, upon liberal principles of Christianity, a fair opportunity is presented for Christian liberality.

Considering the local situation of Meadville—its communication with the surrounding country,—and its increasing population, I know of no place, (with the exception, perhaps, of Cincinnati) where Unitarian views could be more useful, or from which their influence could be more happily disseminated. If a society were flourishingly established there, it would form a nucleus from which other societies might derive encouragement and strenth;—and in fact, the exertions that have already been made there, have awakened the attention of the religious public, and have spread correct notions of Christian faith to a considerable extent. I trust that this call upon our charity will be complied with. Country societies that have been divided and are weakened by religious dissensions cannot give much; but to the rich congregations in Boston, Salem, Portsmouth and many other places, our liberal friends in Meadville look with a confident assurance that this appeal to their liberality will not be made in vain.

I speak with knowledge; for I have visited Meadville, have preached often to the congregation that now asks our aid, and am acquainted with their circumstances:—and can and do recommend the object of their request to every liberal congregation.

J. M. M.

[For the Christian Register.]

THE LORD'S DAY.

MR. EDITOR,—In my communication in your paper of July 11th, I attempted to refute the arguments of a former correspondent signing R. C., in that of June 27th, who endeavored to prove that the Lord's day was the legitimate successor of the Jewish Sabbath, transferred by the authority of Christ; and I now observe in the Register of August 8th the remarks of another writer under the signature, E. D., who vindicates the original imposition of this day. As you profess to be willing to give place to this controversy, I beg to be allowed a place for some comments on this last communication.

It will be kept in mind, that there is no dispute respecting the moral efficacy, the importance, and solemn obligation of a serious observance of this day; but only as to the origin or ground of such obligation. And it should also be noted, that it is not contested, that God gave the command to keep the seventh day, through Moses, to the Jewish people, and therefore that so far as it respects them, it was binding as a divine appointment.

In view of these premises, it is asked by E. D., if 'Christ came to do away the sabbath?' This however is not the true question between us, which is whether he designed to transfer it with all its injunctions and attributes to the Gentile world, when they should embrace his religion? Let it be admitted, that Christ not only did not abolish it, but in no wise diminished its authority and obligation on the Jews, to whom alone it was given. A new injunction would be necessary, to extend it to the gentile believers; and so far from any such injunction having been given, I have shewn in my former communication, that there is the strongest proof that the day never was so transferred either by Christ or his apostles. The argument, that the same reasons now exist as ever, for the appropriation of one day in seven, to the worship of God, brings the subject to the undisputed ground of moral expediency; and does not prove that the command of God in giving the sabbath, was universal and perpetual, because he had not, previously to the appearance of our Lord, given ritual observances for moral purposes, to any nation but the Israelites. The revelations to Abraham, as well as the laws of Moses, were designed for that people exclusively. God has spoken to the world at large, only through the gospel; where we do not find the observance of the *sabbath* enjoined.

But we are referred to the passage, where it is said, that '*the sabbath was made for* MAN,' and stress is laid on the word *man*, as implying all men, and not the Jews exclusively. I cannot derive this idea, from that expression. The word here obviously denotes the class of subjects who were to be benefited; that it was the good of *men*, and not the sacredness of ritual institutions, which were considered in their formation.—Of course it did not include all of the species *man*, but only those to whom the ordinance applied; that is, the Jewish nation. If God had made the sabbath for *all men*, he would have given it to all men, and not for so many ages, have confined to a mere handful of his intelligent creatures, a blessing, which by this supposition was necessary and designed for the whole.

In admitting that there is no language of our Lord, shewing that he changed the sabbath from the seventh, to the first day of the week, E D. says, that he laid the foundation of this change by his resurrection — But I have formerly shewn, and yet consider, that the celebration which was founded in this event was a totally different one, and implied very different ideas, and purposes. And I still call for a shadow of proof from the New Testament, that the Lord's day was considered by the primitive church, as the continuation of the sabbath, or as having any sort of connexion with it. That the example of the apostles and their followers in observing the first day of the week, is a sufficient authority for us, I readily and cheerfully acknowledge, but that they founded this practise on the divine command to observe the sabbath, or that they observed it in the same manner, there is not the slightest evidence.

E. D. believes, that 'putting the sabbath on any other foundation than that of scripture, has a bad effect on society.' This is the point which gives all the importance to the present controversy; and my reasonings are impelled by a directly contrary belief. If the doctrine is established, that the Lord's day is a continuation of the Jewish sabbath, with all its rites and obligations, changed only in regard to the day, and extended as a perpetually binding precept to all the Christian world; then, the peculiar manner in which the Mosaic law required it to be kept, ought to be rigidly adhered to; and those Christians who take this ground, and yet employ the day in the modern manner, discover great inconsistency. But the observance of the day now, according to the Mosaic regulation, would not have the tendency we all desire,—the advancement of the pure worship of God, and obedience to Christ. It would in one portion of Christians, be an occasion of superstitious reverence, and in another, of irksome, involuntary restraint; both very unfavorable to a liberal and cordial attachment to religion. And it would repel a third class of minds, more sagacious, or independent, into a thorough aversion to the day, and perhaps the religion on which it was founded. I am not now supposing an imaginary evil. The practice of the earlier days in this country; though not coming up to all the strictness of the Jewish ritual, was yet so near it, as to produce the very effects I have mentioned; and we may now, I think, attribute a great part of the open disregard of this sacred day, to a contempt of the superstitious solemnity in which it has been enveloped; and a rational perception of the error, on which its observance is enforced.

I. O.

RELIGIOUS INTELLIGENCE.

Church for Mariners. The corner stone of a Church for Mariners was laid in Purchase Street, on Tuesday morning at nine o'clock. An address was delivered on the occasion by Rev. Dr. Jenks, who has long manifested a warm interest in the welfare of this important but neglected class of our fellow-beings.

The Ladies of the Rev. Thomas B. Gannett's Parish, Cambridgeport, have recently contributed thirty dollars to constitute their Pastor a life member of the American Bible Society.

Chelsea. We understand that Mr. Horatio Alger of the Theological school in Cambridge, has received and accepted an unanimous invitation to settle over the first religious society in Chelsea. The ordination will be on the 2d of September. Sermon by Mr. Motte, of this city.

First Church in Salem. This was the first Congregational and first Protestant Church formed on the Western continent. We learn from the Salem Gazette, that the second century lecture will be delivered to the members of this church and society, by Rev. Mr. Upham, junior pastor, on the 17th inst. Prayers will be offered by the venerable Dr. Prince, senior pastor, and Rev. Dr. Flint, pastor of the second church in Salem.

Dedication. We notice by an article in the Worcester Ægis of Wednesday, that the new house now erecting by the 2nd Congregational Society in Worcester, will be dedicated on the 20th inst. The exercises will commence at 11 o'clock, when a sermon will be delivered, with other appropriate performances. We select the following statement from the Ægis.

'The old house, which, it is believed, is the oldest Unitarian house in the county, was dedicated the 1st day of Jan. 1792. The sermon on that occasion was preached by the Rev. Dr. Bancroft, who first came to this town in 1783, and preached for the Rev. Mr. Maccarty, who was then unable to discharge the duties of his office, by reason of ill health. The next year Mr. Maccarty died and Dr. Bancroft supplied his place until the beginning of 1785, when the society over which he was afterwards settled, invited him to become their minister. He was ordained, Feb. 1, 1786. During seven years the meetings of the society were held in the Old Court House, until the new house was completed. Rev. Dr. Barnard of Salem, preached the ordaining sermon, which was published. The members of the ordaining council were all dead in 1827. Rev. Mr. Harrington of Lancaster, and Adams of Lunenburgh, were the only members who belonged to this county. Besides Mr. Barnard above named, was the Rev. Mr. Hilliard, of Cambridge, and Rev. Drs. Howard and Lathrop of Boston.'

American Colonization Society. This benevolent and patriotic Society is unwearied, and we rejoice to learn, not unsuccessful in its efforts for the promotion of its leading purposes. The Treasurer acknowledges the receipt of $1280 from May 29th to 17th July, inclusive.

The African Repostory gives the following extracts of a letter from Abduhl Rahhahman.

Monrovia, May 5, 1829.

Rev. Sir:—I am happy to inform you that I arrived safely in Africa, with my wife, and found the people generally in good health. You will please inform all my friends, that I am in the land of my forefathers; and that I shall expect my friends in America to use their influence to get my children for me; and I shall be happy if they succeed. You will please inform my children, by letter, of my arrival in the Colony.

As soon as the rains are over, if God be with me, I shall try to bring my countrymen to the Colony, and to open the trade. I have found one of my friends in the Colony. He tells me he can reach home in fifteen days; and promises to go with me. I am unwell, but much better. I am, with respect,

Your humble servant.

ABDUHL RAHHAHMAN.

DOMESTIC SUMMARY.

The Examiner. We have alluded heretofore, to a weekly paper about to be issued in this city by Mr. Thomas. The first number has appeared. It is a large quarto sheet of eight pages. It contains a large amount of interesting matter and as a whole must make a very favorable impression in regard to the talents and principles of the editor.

Fire. A fire broke out about 9 o'clock, on the evening of Thursday, in a Crockery Ware store in Union-street, occupied by Messrs. Atkins & Homer, —which, with the interior of the store and its contents, was destroyed.

A fire broke out about four o'clock, yesterday morning, in the distillery near the new Baptist church, on Hanover-street. It was entirely consumed.

Cambridge Law School. We understand that the inauguration of Judge Story, and Mr. Ashmun, as professors of the Law School of Cambridge University, is appointed to take place on the 25th inst. the day before commencement, and that the course of instruction and Law Lectures are to begin immediately after commencement. The inaugural discourse will be delivered on the 25th by Judge Story. *D. Adv.*

Nahant. The expense of passing and repassing in the boat Ousatonic, between the city and this delightful summer retreat, is now reduced to 25 cents each way.

The U. S. frigate Constellation, sailed from N. Y. on Tuesday afternoon, with the new Ambassadors to France and Britain, and their suites. The brave seamen of the Constellation purchased a library of 500 volumes. *Pall.*

No Free Black is permitted to reside in Ohio, unless he gives bonds, in $500, to behave well, and not to become chargable to the community. In consequence of this, several thousands are about to leave the State and seek elsewhere, a spot to live on. *ib.*

At the commencement of Washington College, Hartford, on Thursday the 6th inst. the degree of A. B. was conferred on 21 young gentlemen, one of them an alumnus of Union College. The honorary degree of D D. was conferred on the Rev. Adam Clarke, and the Rev. Thomas Hartwell Horne, of England.

Pasamaquoddy Indians. It has been reported that difficulties have existed for some time past among the Pasamaquoddy tribe of Indians. Their difficulties, we understand, are now amicably adjusted.

Societies. The last Anti-society of which we have heard, says the Colombia Reporter, 'is the Anti-neglect-to-pay-the-printer society,' in Virginia.

Dr. Holyoke. An interesting Memoir of the late Dr. Holyoke of Salem, has been published by the Essex South District Medical Society.

Colonial Trade. The St. John's (N. B.) Courier of July 25th says,—'We have been favored with a glimpse at the new Act to amend the Laws of the Customs, now in progress before Parliament, sent out by the Agents of the Province, and received by the English mail, this morning, from which we have extracted the following sections, for the information of our commercial friends, and those persons who may feel themselves interested in the matter.

We quote the following clauses.

And be it further enacted, That masts, timber, staves, wood hoops, shingles, lath wood, and cord wood, for fuel, shall be imported into any of the British possessions in North America, duty free, and that such Goods, upon importation thereof from such possessions into any other British possessions in America, or into the United Kingdom, shall be deemed to be the produce of the British possessions in North America.

And be it further enacted, That raw hides, imported into the British possessions in North America, from the West coast of Africa, shall be so imported, duty free.

FOREIGN SUMMARY.

From Europe. Paris papers to June 21 have been received at New York.

The War, Advices to May 20th had been received from Constantinople. Letters from Vienna state that large Turkish forces had been assembled in the environs of Varna under Redschid Pacha, and that after a bloody conflict with the Russians, the Turkish troops had returned to the neighborhood of Schoumla. It is stated also, that Hussein Pacha, had set out for Rutchuk with 15,000. We give the following extracts.

'The Pacha of Nicopolis announces that the greatest misery pervades the Principalities; and that the peasantry, not being any longer able to comply with the requisitions for the war, have retired into the forests. It is the same thing at Bulgaria, where friends and foes fight together and lay every thing waste.—The inference from these different reports is considered at Pera to be, that the second campaign will be like the first, with no decisive result. The succours brought to the capital are consumed immediately.—The English Consul General, Cartwright, has arrived at the Dardenelles, where the Ambassador Sir Robert Gordon is momentarily expected. It is impossible to give an idea of the impression made in this capital, by this approach made by England to the Porte.'

A German paper gives the following intelligence, dated Jassy, May 26;—'A rumor prevails that the garrison of Silistria made a sortie on the 23d inst. and took possession of some entrenchments, which the Russians retook after an obstinate struggle. General Parowski appears to have been severely wounded.—A Turkish Aga was made prisoner. It is also alleged that the advanced guard of the Grand Vizier has shown itself near Silistria, and that part of General Roth's troops will reinforce the besieging army. It appears that the Russian flotilla on the Danube has commenced bombarding the fort, and that the principal attack will be made from the river. These reports, however, want confirmation, nothing being yet officially known. Some of the wounded have arrived at Bucharest. Commercial letters from Odessa contain a rumor of Admiral Greigh's having given battle to the Turks, and taken several vessels. It is also said that General Paskewitch has defeated the Turks in advance of Akhalzik. The Danube is much swollen, and fears are entertained lest the communication with the right bank should be interrupted, and the works of the siege of Silistria delayed.'

England. By a later arrival at New-York, English papers of June 24th have been received. They furnish no later intelligence from the continent, than that we have given above.

A debate took place in the House of Lords on the 19th, when some explanations were made by the Earl of Aberdeen respecting the relations of England with Portugal. We should gather from the statements that England would not interfere in the contest between Don Pedro and Don Miguel.

It was believed that Mr. O'Connel would be elected to Parliament.

The sale of Mr. West's paintings has closed—the whole producing (including the Gallery or Exhibition Rooms bought by a Mr. Smith for 4800 guineas) upwards of 25,000 guineas.

Wallachia. The Nuremberg Courier states that intelligence had been received from the frontiers of Wallachia, which reports that the executive divan had received orders to prepare provisions for 90,000 men.

Leghorn. It appears, by accounts from Alexandria, that a large part of the Egyptian forces, destined to join the Turkish Army in Asia, had been ordered to rejoin the Grand Senior's army in Europe. The Augsburg Gazette ascribes this change to the influence of a European power. What power, it is not named.

Persia. Letters from Petersburgh state that a special messenger is on his way from the Persian Government, to explain the circumstances of the disastrous affair which recently proved so fatal to the English mission at Teheran.

[*Later and Important from Europe.*]

English papers to July 1st, have been received at New York. The Parliament was prorogued on the 24th of June to the 20th of August. The English news is not particularly important.

The War.—Berlin papers contain the Russian account of a great and important battle between the Russians and Turks, before Schoumla, in which the Turks were defeated. The Turkish army is represented as consisting of 40,000 men. It was completely routed; and we are told that 2000 of their number were left dead on the field! Large quantities of military stores were abandoned, with nearly sixty pieces of artillery. The Russian loss we learn, was also severe.

This is probably the greatest battle which has been fought, since that of Waterloo. If the Russian loss amounted as it probably did, to one half that of the Turks, then we may estimate the number who were killed outright, at 3000 men. *Three thousand men, dead upon one field!!* We read this, and are at first somewhat shocked at the consideration; and yet when occurring at such a distance, and viewed in connexion with the great and absorbing character of the general contest, how differently do we estimate the nature and magnitude of the appalling event—the bodily and mental anguish which were endured by the individuals and their friends—from what we should, if it were an occurrence within our own view, and among the members of our immediate community! Three thousand citizens of Boston writhing under the pains of a violent death, on our Common, and ten times that number of bereaved and agonized friends bewailing their loss, would make an impression of the enormity and hateful character of war which would not be soon effaced And yet what is the difference in fact, or in the view of Heaven, whether the distress be here, at our own doors, or in Asia? It is equally real, and equally calls for human sympathy and human efforts to banish from among men this greatest scourge and curse of humanity.

'May the God of War grant us his blessing for their entire destruction.' This is an expression of the Russian General in reference to the Grand Vizier, and the remains of his defeated army, whom the Russians were pursuing to Marasch, the supposed place of retreat.

A Christian's 'God of War'!! A God who is earnestly supplicated to bestow, as his greatest blessing, the power to complete the destruction—to end at once the probation—of 40,000 moral beings!!!

NOTICE.

Notice is hereby given, that all those who may desire to enter the *Divinity School* in Cambridge are requested to make application to the Secretary of the Faculty before Commencement, and to join the School on Monday, August 31st.—Any who wish to have rooms at Divinity Hall, must enter their names at the Hall on or before the 22nd inst. S. WILLARD, *Sec'y.*

Cambridge, August 8th, 1829.

MARRIAGES.

In this city, on the 6th inst. at King's Chapel, by Rev. F. W. P Greenwood, Lloyd Waln Wells, Esq. of Trenton, N. J. to Miss Frances Gore, eldest daughter of John Bumstead, Esq.

In Hubbardston, Mr. James Whittemore, jr. of Worcester, to Miss Abigail E. Parkhurst.

In Providence, Mr. Stephen Brownell to Miss Mary A. Marshall.

June 13th, at Trinity Church, Mary-le-bone, London, A. G. Ralston, Esq. of Philadelphia, to Eliza, daughter of T. Wiggin, Esq.

DEATHS.

In this city, of consumption, Mrs. Catharine, wife of Mr. Adonis Howard, aged 31.

In Cambridge, on Sunday last, John Appleton, Esq. formerly American Consul at Calais, aged 74.

In Salem, Harris C. Wiggins, son of Mr. James W. aged 31.

In Newburyport, Miss Abigail Hale, aged 20, eldest daughter of Mr. Benjamin Hale.

In Franklin 2d inst. Mrs. Martha Emmons, aged 78, consort of the Rev. Nathaniel Emmons, D. D.

In Taunton, 1st inst. John Godfrey, Esq. aged 75 Mr. Samuel Platt, aged 42.

In Winchester, N. H. June 8th, Miss Ann-Lany Huggeford Parker, aged 19, daughter of Col. Ezra Parker, of W.

In Gilsum, N. H. suddenly, Mr. Bezaleel Mack, 67, a revolutionary pensioner.

In Eliot, (Me.) Rev. Samuel Chandler.

In the Cherokee nation, 12th June, Rev. Edward Finney, a member of the Dwight Mission Family.

NOTICE.

L. C. BOWLES, has taken a room corner of Washington and School streets, (entrance 2nd door from Washington-street,) where may be found a general assortment of Books, usually wanted by Unitarians and others, among which ase the following.

The New Testament, in the Common Version, conformed to Griesbach's Standard Greek Text.

Greenwood's Lives of the Apostles.

Upham's Letters on the Logos.

Kenrick's Exposition of the New Testament.

Brook's. and Sewall's Family Prayers.—Daily Monitor.

Cambridge and New York Collection of *Psalms and Hymns.*

Hamilton's and Field's Scripture Questions.

Worcester's Channing's, and other *Catechisms.*

Sermons and Pamphlets of various kinds.

The *Tracts of the American Unitarian Association*, from No. 1 to 28 1st series, and No. 1 to 5 2nd series. The 1st and 2nd Vols. of these Tracts, with Index, may be had neatly bound. A large discount made to Agents, and those who purchase for distribution.

—ALSO—

A complete assortment of *Juvenile Books*, particularly recommended for Libraries and Sabbath Schools.

L. C. B. is Publisher of the *Liberal Preacher*, a Monthly publication of Sermons, by Living Ministers, price $1 per annum.

The *Unitarian Advocate*, a monthly Periodical, devoted to Liberal Christianity price $2 per annum.

The *Christian Teachers Manual* designed for Families and Sunday Schools, published monthly at $2 per annum.

Subscriptions are respectfully solicited for these works.

ENGLISH PERIODICALS.

L. C. B. is agent for *The Monthly Repository* and Review of Theology and General Literature, published monthly at London, under the direction of the British and Foreign Association—Also,

The Christian Pioneer, intended to uphold the Great Doctrines of the Reformation; the Sufficiency of Scripture, the Right of Individual Judgment, and of Fearless Free Inquiry, is published monthly at Glasgow. Edited by the Rev. GEORGE HARRIS.

Complete sets of the Pioneer, from the commencement, and of the Repository from the commencement of the New Series, may be had as above.

August 15.

CHRISTIAN TEACHER'S MANUAL

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For August, 1829.

CONTENTS.

Dialogue on Faith; Sunday Evening; Remarks on the Old Testament; A Story for Little Children; Jesus Christ; The Death of John; Answer to the Address of Mrs. Hemans to the Messenger Bird; Psalm cxlvii. August 15.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston August 8.

MR. YOUNG'S DISCOURSE

On the Sins of the Tongue.

JUST published by L. C. BOWLES, 50 Washington-street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1829, containing a Discourse on '*The Sins of the Tongue*,' by Rev. ALEXANDER YOUNG. August 1.

FOURTH ANNUAL REPORT.

OF THE

AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.

July 10.

THE ADAMS FEMALE ACADEMY.

THE second term at this Seminary will commence on Wednesday the twelfth day of August.

GEORGE FARRAR, *Sec'y*
to the Board of Trustees.

Derry, N. H. July 24.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by forwarding it by mail. July 4.

NEW ENGLAND MUSEUM.

THE Proprietors of this Extensive Establishment have succeeeded in opening *two additional rooms*, making their whole Establishment now consist of *thirteen halls and apartments*, well filled with the most *rare and interesting curiosities.*

Admittance 25 cents, without distinction of age.

July 4.

SELECTED POETRY.

[From the New Monthly Magazine.]

THE RUINED HOUSE.

BY MRS. HEMANS.

"Oh! 'tis the *heart* that magnifies this life,
Making a truth and beauty of its own."
Wordsworth.
"Birth has gladdened it; Death has sanctified it."
Guesses at Truth.

No dower of storied song is thine,
O desolate abode!
Forth from thy gates no glittering line
Of lance and spear hath flowed:
Banners of knighthood have not flung
Proud drapery o'er thy walls,
Nor bugle-notes to battle rung
Through thy resounding halls.

Nor have rich bowers of *Pleasaunce* here
By courtly hands been dress'd,
From princes, for the chase of deer,
Under green leaves to rest:
Only some rose, yet lingering bright
Beside thy casements lone,
Tells where the Spirit of Delight
Hath dwelt and now is gone.

Yet minstrel-tale of harp and sword,
And sovereign Beauty's lot,
House of quenched light and silent board!
For me thou needest not!
It is enough to know that here,
Where thoughtfully I stand,
Sorrow and Love, and Hope and Fear,
Have link'd one kindred band.

Thou bindest me with mighty spells!
—A solemnizing breath,
A presence all around thee dwells
Of human life and death,
I need but pluck yon garden flower
From where the wild weeds rise,
To wake with strange and sudden power,
A thousand sympathies!

Thou hast heard many sounds, thou hearth,
Deserted now by all!
Voices at eve here met in mirth,
Which eve may ne'er recall.
Youth's buoyant step, and Woman's tone,
And Childhood's laughing glee,
And song, and prayer have well been known,
Hearth of the Dead! to thee.

Thou hast heard blessings fondly pour'd
Upon the infant head,
As if in every fervent word
The living soul were shed;
Thou hast seen partings—such as bear
The bloom from Life away—
Alas! for Love in changeful air,
Where nought beloved can stay!

Here, by the restless bed of pain,
The vigil hath been kept,
Till sunrise, bright with hope in vain,
Burst forth on eyes that wept:
Here hath been felt the hush, the gloom,
The breathless influence shed
Through the dim dwelling, from the room
Wherein reposed the dead.

The seat left void, the missing face,
Have here been marked and mourned;
And time hath filled the vacant place,
And Gladness hath returned;
Till from the narrowing household chain
The links dropped one by one;
And hither homeward o'er the main
Came the Spring-birds alone.

Is there not cause then—cause for thought,
Fix'd eye, and lingering tread,
Where with their thousand mysteries fraught,
E'en lowliest hearts have bled!
Where, in its ever haunting thirst
For draughts of purer day,
Man's soul, with fitful strength, hath burst
The clouds that wrapt its way?

Holy to human nature seems
The long forsaken spot!
To deep affections, tender dreams,
Hopes of a brighter lot!
Therefore in silent reverence here,
Hearth of the Dead! I stand,
Where Joy and Sorrow, Smile and Tear,
Have linked one kindred band.

MISCELLANEOUS SELECTIONS.

CHEMISTRY AND THE MEDICAL ART.

The importance and practical value of Chemistry, as a science collateral to that of Medicine, have been evinced by the great aid it has afforded in discovering the various ingredients of drugs, and ascertaining their nature and properties. There are several of the old remedies which have been temporarily disused in consequence of their uncertain and irregular operation. This, it has been discovered, by the aid of chemistry, has been owing in many cases, to the compound nature of these remedies. By chemical experiments their essential parts are separated, and when applied in their unmixed state their operation is more certain and uniform.—This is illustrated by the following particulars relating to two very common but important drugs, the Peruvian bark, and Opium; for the correctness of which we refer our readers to the late annual Address of Dr. Beck, before the New York Medical Society.

PERUVIAN BARK.

The Peruvian bark has for many years been known as a powerful febrifuge. There are several species of trees which furnish it, and their qualities have been ascertained to be various.—The difference of quality of the imported article, and the frequent disappointments attending the use of it, had the effect, for a time, to impair its general reputation, and to occasion the substitution of another remedy, which, says Dr. Beck, 'all would agree in omitting, if its place could be supplied.'

By the experiments of chemists it has been ascertained that the bark consists of eight or nine ingredients. The most important constituents have been separated, and are collectively called *quinine*. This medicine, we are told, can now be purchased of every druggist, and that every physician can testify to its general success in the removal of intermittents.

OPIUM.

This drug has been ascertained to consist of various ingredients, several of which are unimportant. The three principals are denominated *—morphia—narcotine* and *meconic acid*. The morphia is said to produce the soothing effects of opium, without the feverish excitement, heat and headache which frequently accompany the employment of the drug.

NEWLY DISCOVERED MEDICINES.

Chemistry has not only ascertained the nature of old remedies, but is constantly developing new ones. A substance denominated *iodine* was discovered in 1812, which is deemed of great importance to the medical art. It is extracted from sea-weed and other substances. Although its exact nature and appropriate use have not been fully determined, yet 'all agree that an agent has been discovered more direct in its operation than any yet known, or those maladies which minister to the production of our most common and fatal diseases.' To these may be added other recently discovered vegetable medicines, the most powerful of which is *prussic acid.*

THESE MEDICINES TO BE USED WITH CAUTION.

'It may be laid down as an axiom generally true,' says Dr. Beck, 'that with the exception of some remedies in the classes of astringents and tonics, a vegetable is valuable as a medicine, in proportion as it is noxious in large quantities.'—In the hands of well instructed practitioners these substances are medicines; but in the hands of quacks and novices they are likely to prove in their use, what they are in reality, deadly poisons. To allay the prejudice that exists against mineral medicines, and to show that vegetable medicines, though commonly considered more innocent, are equally dangerous and deadly when used by the unskilled, or in improper quantities, Dr. B. gives the following statement of the power of different vegetable substances.

'A grain of *narcotine*, (one of the constituents of opium) has killed a dog. A few grains of *iodine*, (extracted from sea-weed,) have destroyed a human being. Do you know of a substance which indicates its power over life by lessening the action of the heart with great rapidity—which reduces the rapid beat of the consumptive patient to comparative slowness?—It is foxglove, a vegetable cultivated in many of our gardens. Are you acquainted with vegetables which will produce raving madness and convulsions—which inflame and destroy the texture of the stomach?—The stramonium, cicuta and wild parsnip will do this. They too are indigenous—thew grow in our streets or lanes or abound in our marshes. There is a substance which in small quantities convulses the palsied arm of the bed-ridden—the limb that has hung dead for years at his side. It is strychnine, a vegetable product. But to crown all this—what is the most concentrated and deadly poison with which we are acquainted—which will destroy all species of life, from the snail up to man, with the rapidity of lightning—which has struck down the suicide in death, before he could finish the fatal draught? It is prussic acid—a vegetable product, that can be distilled from the leaves and kernels of the peach, or from the laurels that abound throughout our state.'

QUACKERY.

In reference to the deadly power of some of the vegetable substances, which when judiciously used are important instruments of cure, Dr. B. makes the following just and earnest appeal, the propriety of which none can doubt who have given any attention to the many recent fatal results of the practice of ignorant pretenders to the healing art.

'The question then presents itself to the mind of every enlightened man, whether those who have received an appropriate education; who have the stores of accumulated knowledge opened to them, are the safest persons to be entrusted with the care of the health of the community, or whether they shall be put on a par with such as claim instinct, or self-inspiration as their guides.—Can these soldiers of Cadmus be expected to bring any useful spoil into the camp?—Look at every modern work on the materia medica. We now know the nature of almost every secret remedy. Chemistry furnishes us with the means of analysis, and almost without an exception, they are the cast-off prescriptions of the older physicians—neglected, because more eligible substitutes have been obtained—or abandoned, because their constituents were found uncertain or dangerous. That man will render a service to the community, who will furnish our public prints with the receipts for compounding these vaunted catholicons.

I rejoice, that as your representative, I have been permitted to bear my testimony on this subject. I do not feel that the profession are to be the greatest sufferers. It will be the community—the country. The three professions at this day furnish the greatest proportion of educated men. Education is essential to the stability of the republic. Will it then be attempted to break down one of these professions? If so, the young men who crowd its avenues, will seek other means of support—the old will retire in disgust from the thankless contest. The study of the collateral sciences, which has ministered so largely to the advancement of medicine, and which is beginning to give character to the nation, will cease. *The era of improvement in medicine will have passed away*, and the encomium of Sir William Temple, quoted and sanctioned by De Witt Clinton, will no longer apply:—"It is certain (says he) that the study of physicians is not achieved in any eminent degree, without very great advancement in the sciences, so that whatever the profession is, the professors of it have been generally very much esteemed on that account, as well as of their own art, as the most learned men of their ages."'

DISEASES OF REFINED LIFE.

Dr. Stewart, an English physician of eminence, has recently published a work entitled, 'On Tendency to Disease of Body and Mind in refined Life, and the general Principle of Cure.' This work is noticed with respect and recommended to perusal by the Eclectic Review, from which we quote the following passage.

In the course of his remarks, Dr. S., with many others, insists upon the evil effects of indiscriminate repletion; but the especial design of the present publication leads him to push on his objections against *mental*, as well as bodily cramming. Dr. Stewart contends, that the great secret of avoiding *nervousness*, is to encourage in ourselves, and to impress upon our progeny, the high value of independence upon external good. Happiness and health, he intimates, are too much sought for in the abundance of the things we possess; and were we, in respect of passive indulgenee, to recede somewhat from the march we have made into the alluring provinces of imagination and taste; were we to return, in some measure, to that state of rude simplicity from which our boast is that we have extricated ourselves; we should find that the nervous organization would be in a fair way of regaining that condition of tone and strength, of which a forgetfulness of the very tenure upon which enjoyment is held, has deprived us.

We quote from Dr. Stewart's book the following just and lively remarks on the mode in which inroads are constantly made on our physical and moral well-being, and on their unhappy consequences.

'The opportunities and the conveniences,' remarks the Writer, 'which crowded cities offer to various pursuits and appetites, keep a motley swarm within the circle of its attraction. Here the man of letters and the sensualist, the drudge in the lengthening wilds of a profession, and the gambler, all find the factitious atmosphere where they have best their being, and devoting themselves each to the god of his idolatry, become victims to the great Saturn that devours all his children. The path each follows to exclusive good, is made to him the road to destruction. It is not by occasional excesses, but by continued enervating exhaustion of nervous power, that the equilibrium of the vital functions is overthown.—After years of unvaried application to the calls of engrossing care or voluptuous engagements, the whole fleshy fabric is relaxed; the muscles lose their defined shape and tone, the skin its natural suffusion and smoothness, the extremities burn or freeze, the head throbs, and the heart flags. Without declared warfare, all the elements of our system rebel, and threaten to set up apoplexy, insanity, or some other form of disease, if attention be not turned to their wholesome government. * * * * We have only to look around us on 'Change, or in the societies of the dissipated, to see the dull eye and flabby corpulency of lethargic apathy, or the pinched features of fidgetty irritability. The limbs are either shrunk and emaciated, or they are misshapen and bloated; and the healthy glow, and spring, and plumpness of the breathing mass, are insensibly, but gradually undermined and extinguished.'

'How often has the *beau ideal* of an exclusive sublimed existence, turned out to be but a sorry substitute for the variegated but relishing mixture which is provided for every one's repast! How often, alas! does the conviction of the necessity for actively pursuing the real objects of life, come later than the fit season for exertion and enjoyment!

'From a state of listlessness and irresolution, the most dreaded evils may spring. Up rises the imagination, a hideous, unformed spectre, and haunts the untenanted mind. Refuge from the fiend is sought in strong excitement, which is succeeded by moping, nervous melancholy. Indigestion, with its train of woes, follows from too great attention to the only regular business of the day *—eating and drinking*. If some hasty malady do not prevent, suicide is often called in as a relief from ennui. Or, where the sufferer is doomed to linger on his long disease, he can know neither pleasure nor repose. The deep shade and contrast which labor gives to the picture is not present, and there remains but an unmeaning blank.—Sleep flies his pillow, and enjoyment from the most alluring pastimes. A mere passenger in the ship of life, his sick existence is passed in disgust and nothingness.

'Ladies, both by constitution and education, are particularly liable to suffer from the passive state induced by over-refinement. So much is present to captivate their native delicacy and timidity, that they do not perceive the dangers of having these morbidly increased. Ever busied with unnumbered details, they have frequently no one engrossing occupation. Leaning for support on some loved relative, and deluded by the thought, that they may so continue secure and blameless, they prepare neither for the disappointments nor the duties of real life. The willing adoration of the protecting sex raises them above the thoughts and cares of the busy world. They are never told of the uncertain tenure of sickly beauty's "frail and feverish being;" and they hear not the "still small voice" of nature, which warns them to be women. Untried, and close concealed, the character fails in stamina and spontaneous power, as, from deficient exercise, the body wants symetry and support, from the wiry fabric which has expanded unequally in the drawing-room; and when these fair ones are called upon to be wives and mothers, they are often found to be doubly wanting.'

Contempt of the world is not piety, but contempt of those who have the world is pride.

AMERICAN INDIANS.

A very dispassionate and able article, under the signature 'William Penn,' appeared in the National Intelligencer of the 5th inst. entitled 'Present crisis in the condition of the American Indians.' We quote the following sensible remarks of the writer, as worthy the serious and deliberate attention of the whole American people.

Every careful observer of public affairs must have seen, that a crisis has been rapidly approaching, for several years past, in reference to the condition, relations, and prospects, of the Indian tribes, in the South-western parts of the United States. The attention of many of our most intelligent citizens has been fixed upon the subject with great interest. Many others are beginning to inquire. Several public documents, which have recently appeared in the newspapers, serve to awaken curiosity and to provoke investigation.

Still, however, the mass of the community possess but very little information on the subject; and, even among the best informed, scarcely a man can be found, who is thoroughly acquainted with the questions at issue. Vague and inconsistent opinions are abroad; and however desirous the people may be of coming at the truth, the sources of knowledge are not generally accessible.

The people of the United States owe it to themselves, and to mankind, to form a correct judgment in this matter. The questions have forced themselves upon us, as a nation:—*What is to become of the Indians? Have they any rights?* If they have. *What are these rights? and how are they to be secured?* These questions must receive a practical answer; and that very soon. What the answer shall be, is a subject of the deepest concern to the country.

The number of individuals to be affected by the course now to be pursued, is very great. It is computed, that there are within our national limits more than 300,000 Indians, some say 500,000; and, in the south-western States, the tribes whose immediate removal is in contemplation, have an aggregate population of more than 60,000. The interests of all these people are implicated, in any measure to be taken respecting them.

The character of our Government, and of our country, may be deeply involved. Most certainly an indelible stigma will be fixed upon us, if, in the plenitude of our power, and in the pride of our superiority, we shall be guilty of manifest injustice to our weak and defenceless neighbors. There are persons among us, not ignorant, nor prejudiced, nor under the bias of private interest, who seriously apprehend, that there is danger of our National character being most unhappily affected, before the subject shall be fairly at rest. If these individuals are misled by an erroneous view of facts, or by the adoption of false principles, a free discussion will relieve their minds. It should be remembered, by our rulers as well as others, that this controversy, (for it has assumed the form of a regular controversy,) will ultimately be well understood by the whole civilized world. No subject, not even war, nor slavery, nor the nature of free institutions, will be more thoroughly canvassed. The voice of mankind will be pronounced upon it;—a voice, which will not be drowned by the clamor of ephemeral parties, nor silenced by the paltry considerations of private interest. Such men as the Baron Humboldt and the Duc de Brolie, on the continent of Europe, and a host of other Statesmen, and orators, and powerful writers, there and in Great Britain, will not be greatly influenced, in deciding a grave question of public morality, by the excitements of an election, or the selfish views of some little portions of the American community. Any course of measures in regard to the Indians, which is clearly fair, and generous, and benevolent, will command the warm and decided approbation of intelligent men, not only in the present age, but in all succeeding times. And with equal confidence it may be said, if, in the language of Mr. Jefferson, the People of the United States should 'feel power, and forget right;'—if they should resemble a powerful man, who, abounding in wealth of every kind, and assuming the office of law-giver and judge, first declares himself to be the owner of his poor neighbor's little farm, and then ejects the same neighbor as a troublesome incumbrance;—if, with land enough, now in the undisputed possession of the whites, to sustain ten times our present population, we should compel the remnants of tribes to leave the places which, received by inheritance from their fathers and never alienated, they have long regarded as their permanent homes;—if, when asked to explain the treaties, which we first proposed, then solemnly executed, and have many times ratified, we stammer, and prevaricate, and finish by stultifying, not merely ourselves, but the ablest and wisest Statesmen, whom our country has yet produced;—and if, in pursuance of a narrow and selfish policy, we should at this day, in a time of profound peace and great National prosperity, amidst all our professions of magnanimity and benevolence, and in the blazing light of the nineteenth century, drive away these remnants of tribes, in such a manner, and under such auspices, as to ensure their destruction;—if all this should hereafter appear to be a fair statement of the case;—then the sentence of an indignant world will be uttered in thunders, which will roll and reverberate for ages after the present actors in human affairs shall have passed away. If the People of the United States will imitate the ruler who coveted Naboth's vineyard, the world will assuredly place them by the side of Naboth's oppressor. Impartial history will not ask them, whether they will feel gratified and honored by such an association. Their consent to the arrangement will not be necessary. The motions of the earth in its orbit are not more certain.

The simple question now to be discussed is: '*Have the Indian Tribes, residing as separate communities in the neighborhood of the whites, a permanent title to the territory, which they inherited from their fathers, which they have neither forfeited nor sold, and which they now occupy?*'

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

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UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For August, 1829.

CONTENTS.

On the Progress of Religious Instruction as adapted to the Progress of Society; Infirmity no excuse for Irreligion; Hymn; the Cup of Salvation; Reasons for Mutual Encouragement and Co-operation, in Promoting the Knowledge and Diffusion of the Great Principles of Unitarianism; The Divinity of Christ; Views of the Material Creation and of Intellectual Man; Memoir of Ann Eliza Starr; On the Death of a Young Wife. August 1.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism*," containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

HIGH SCHOOL IN STOUGHTON.

THE next term of this School, will commence on Tuesday the eleventh of August. A spacious and commodious apartment, now in preparation, will be ready at that time, for its reception. Those scholars who wish to board with the Instructress, can be accommodated at the House in which the school is kept. Board can also be obtained in good families on moderate terms, where such facilities for improvement will be afforded as will aid their advancement in knowledge.

Reference may be had to Rev. Messrs. Cogswell and Burgess, Dedham; Rev. Mr. Pierpont, Rev. Dr. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr Richmond, Dorchester; or to Rev. Dr. Park, Rev. Mr. Stearns, Dr. Peter Adams, and P. M. Crane, *Board of Visitors.*

P. M. CRANE,
Sec'y of the Board of Visitors.

Stoughton, July 28, 1829.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. BOWLES. July 4.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

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